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America and elsewhere. Most interesting are the chapters on the "doctors," "medicine-men," "shamans," of various peoples, their status, rights and privileges, training, etc., and the section on diseases ascribed to supernatural causes. Particularly noticeable is the wide-spread belief in the evil nature of the spirits of women who have died unmarried, or in child-bed, these in many cases being regarded as very inimical to young children. Among many tribes the position of shaman is hereditary and it is often held by women; in some parts of Africa twins are usually trained to practice the healing art. In South Australia, a young man becomes a doctor "by seeing the devil," *i. e.*, a spirit imparts to him in a dream the requisite knowledge and authority. Of "heroic treatment," many examples are cited from all over the world. The book is one which will interest alike the psychologist and the student of the history of medicine.

Primitive Music. An Inquiry into the Origin and Development of Music, Songs, Instruments, Dances and Pantomimes of Savage Races. With Musical Examples. R. WALLASCHEK. London, 1893, XI. pp. 326+8, 8vo.

This timely, most interesting and valuable work is another evidence of the importance of ethnology for the science of art and the psychology of aesthetics. As Roskoff showed that even the most barbarous peoples had some germs of religious belief, so Wallaschek declares that "however far we might descend in the order of primitive people, we should probably find no race which did not exhibit, at least, some trace of musical aptitude, and sufficient understanding to turn it to account." The author treats of: General character of the music of primitive races; singers and composers in primitive times; instruments; the basis of our musical system; physical and psychical influence of music; text and music; dance and music; primitive drama and pantomime; origin of music; heredity and development. Following are some of Wallaschek's conclusions: "It is quite as difficult a matter to scientifically establish a pure musical type as the purity of a race" (p. 65). "The hypothesis, however, that savage races had female voices, would be entirely unfounded, although some singular exceptions (Australia, China, etc.) speak in favor of it at first sight" (p. 77). "It is with the vocal organs as with those of hearing; there has been practically no change in historic times at any rate, although to-day we may, perhaps, be better able to realize their capabilities than heretofore" (p. 79). "The difference between people with and without harmonic music is not a *historical*, but a *racial one*" (p. 144). "Among savages the influence of music is far more distinctly noticeable than among people in a higher state of civilization" (p. 163),—the power of music as solace and curative in affliction and disease is widely recognized. "In the relation of text and music there seems to have been little change from time immemorial" (p. 171). Wallaschek's theory of the origin of music is as follows: "From the character of primitive music, as exhibited by the musical practices of savages, I venture to conclude that the origin of music is to be sought in a general desire for rhythmical exercise, and that the 'time-sense' is the psychical source from which it arises" (p. 294). He rejects Spencer's theory of its origin from the "natural melody of emotional speech," as well as the "bird-song" theory. With reference to heredity and development, the author declares: "I consider it downright impossible that heredity of acquired modifications contributes anything to the development of

music" (p. 268). A bibliography of several hundred titles adds to the usefulness of a book which ought to be in the hands of every student of art and man.

Die Urgeschichte der Familie von Standpunkte der Entwicklungslehre.
VON WAGNER. Biologisches Centralblatt, XIV. Bd. (1894),
s. 65-71.

This is a review of a special chapter in the recent and important work of H. E. Ziegler, "Die Naturwissenschaft und die sozialdemokratische Theorie, etc. (Stuttgart, 1894),"—a work which may be styled "Principles of Sociology upon the Basis of Natural Science." Ziegler deals at considerable length with the primitive family and criticises sharply the well-known views of Morgan and his school, maintaining that the evidence for the family life of the anthropoids points to monogamy, and laying stress upon the psychological aspect of the question, — the instinctive nature of conjugal love, jealousy, love of parents for their children,— he holds that in all probability, even in primitive times, the family life of man was monogamous. In this he agrees with Westermarck. In zoological life Ziegler recognizes three stages of development in the sexual relations: 1. The lowest stage, among the sponges, echinoderms, etc., where the sperm-cells are emptied in the water and wander about seeking the eggs, which are likewise migrating. 2. The "Begattungspaarung," found among many worms, arthropods, molluscs, and among the vertebrates, with fishes, amphibia and reptiles, — where two individuals unite for the purpose of reproduction and soon after separate again. Here not seldom appears a sort of love-play, an instinctive wooing and fleeing, or a caressing which precedes the copulation. After copulation, the care of the offspring devolves upon only one sex, usually the female, more rarely, as is the case with the *Gastrosteus aculeatus* and the *Alytes obstetricans*, the male; the highest stage of the method of sexual reproduction entails permanent pairing and the sharing of both sexes in the bringing up of the young—the typical method among birds and mammals. Although the permanent pairing is not everywhere developed in the same manner, but there is everywhere a *psychical relation* between the paired individuals, recognition, dependence, instinctive impulse (love), jealousy. The sexual relation may be either polygamous or monogamous, and for man a monogamic sexual relation seems primitive and natural.

III. EXPERIMENTAL.

RECENT STUDIES OF AN INTERESTING OPTICAL ILLUSION.

- (1) *Optische Urtheilstäuschungen.* MÜLLER-LYER. Du Bois-Reymond's Archiv, 1889, Supplement-Band, 263-270.
- (2) *Ueber ein optisches Paradoxon.* BRENTANO. Zeitschrift für Psychologie, III., 1892, 349-358.
- (3) *Optische Streitfragen.* LIPPS. *Ibid.*, 493-504.
- (4) *Ueber ein optisches Paradoxon (Zweiter Artikel).* BRENTANO. *Ibid.*, V., 1893, 61-82.
- (5) *Une nouvelle illusion d'optique.* DELBŒUF. Revue Scientifique, LI., 1893, 237-241.
- (6) *Les illusions d'optique.* BRUNOT. *Ibid.*, LII., 1893, 210-212.